

BDJRN\_NL  
BX  
801  
.C353  
v.7  
(1900-01)



*Library of*  
**ST. JOHN'S SEMINARY**



**BRIGHTON, MASSACHUSETTS**

LIBRARY  
ST. JOHN'S SEMINARY  
BRIGHTON MASS.



# THE REVIEW.

By ARTHUR PREUSS.

Published Weekly at \$2.00 a Year,  
(Foreign \$2.50) Payable in Advance.

Entered at the Post Office at St. Louis, Mo.,  
as second class matter, in August, 1896.

Editor's Address:--3460 Itaska St.  
Telephone: (Bell) Carondelet 104 m.

## TABLE OF CONTENTS.

- Page.
- 353 (1)  
The Revolt from New Womanism.  
Medical Examination Before Marriage.  
A Kansas City Judge on Divorce. (Rev. J. F. Meifuss.)
- 354 (2)  
Substitutes for the Saloon. I. (Prof. Royal L. Melendy.)
- 355 (3)  
Are We a Christian Nation?  
Americanism—A Bloodless Revolution.
- 356 (4)  
The "Feminist Movement" in Germany. (Arthur Preuss.)  
Exchange Comment. (Arthur Preuss.)  
Science and Industry:—The Bankruptcy of Science. (Arthur Loth.)
- 357 (5)  
Insurance:—The Inevitable End.—The Failure of the "Chosen Friends." (A. P.)  
The Religious World:—The Converts' League of America. (J. F. M.)—American Religious Statistics. (I. O.)—The Kulturkampf in France. (Arthur Preuss.)—Notes
- 358 (6)  
The Social Question:—Father McGrady's Pamphlet. (Rev. J. F. Meifuss.)—Compulsory Arbitration.
- 359 (7)  
Education:—Free Books for Poor Pupils. (Rev. J. F. Meifuss.)—Uniform Text-Books and Grading of Classes for Catholic Schools. (Rev. J. F. Meifuss.)—A Jewish Rabbi on the Value of Religious Schools. (A. P.)—Notes.  
Literature:—Literary Essays. (Rev. J. F. Meifuss.)—The Church's Influence. (Susan Tracy Otten.)—The Life of A Priestly Pioneer. (Susan Tracy Otten.)—Noteworthy Things in the Magazines.
- 360 (8)  
Curiosities:—Newspaper Headlines.  
The Stage.

## The Revolt From New Womanism.

In a clever book, "When we were Strolling Players in the East," Miss Louise Jordan Miln has precipitated anew a controversy over the advanced woman. While pleading guilty to successful authorship, she asserts that, in her view, authorship, business, or any other of the masculine callings into which women are flocking, is not the proper field of women at all. She pours scorn on women's colleges as traps for snaring women and depriving them of the truest essentials of womanhood. The lady who declaims or lectures in public, who operates in "futures," who sets broken limbs in hospitals, has, according to Mrs. Miln, missed her being's end and aim, and is not to be compared with the simple-minded girl who effects an early and judicious marriage, who deftly dusts the bric-a-brac, keeps a watchful eye on wardrobe and linen, loves her husband, looks after his shirts and refrains from meddling with his papers, brings up a healthy family, entertains her friends at tea, and goes to church twice every Sunday. *There is the true woman.*

Upon this womanly revolt from New Womanism the London *Spectator*, of recent date, says that the reaction was due, for, to be quite plain, Nature has once and for all settled that if the race is to continue, the average woman must be devoted to the bearing and nurture of children, and she has impressed the fact upon us unmistakably by prolonging the period of helplessness in man as compared with his animal inferiors. It is, indeed, largely in this prolonged human infancy that the affection of the mother for her helpless little child has grown, and so a physical fact has become the chief cornerstone of domestic life. Now, unless society were deliberately to adopt the Platonic stirpiculture of the "Republic" (which, as a matter of fact, it will not do), this great domestic fact must stand, forever recalling the "new woman" from a career for which Nature did not intend her, to the calm but abiding joys, as well as the poignant but sanctifying sorrows, of the home.

The revolt against the "new woman" theory of life, with what Carlyle would have called its "wild ass" theory of liberty, was therefore, inevitable, and it is well that the *ewig-weibliche* element should have made its human protest.

## Medical Examination Before Marriage.

A marriage license bill was introduced in the Wisconsin State Senate Jan. 16th, which provides that no persons can marry who are suffering from true or hereditary insanity, insanity caused by vicious habits or the use of drugs, consumption and various other diseases which are named in the bill. Every person who wishes to marry is required to go before an examining board of three surgeons, to be appointed in each county of the State by the county judge, and must pass an examination before a marriage license can be issued

In addition all male candidates for matrimony who are under 25 years of age and all female candidates under 18 years must produce a written consent of their parents before they can secure a license.

Any clergyman, justice of the peace or other person who can perform marriages and who marries any couples who do not produce a certificate from the examining physicians of his county, is to be fined not more than \$500 or confined in prison not more than one year.

The ablest Catholic weekly newspaper in Wisconsin, the Milwaukee *Excelsior*, opposes this bill. It says in its edition of Jan. 24th, that, while it is undeniable that the race suffers much physical and moral damage from the marriage of persons who are not qualified for the duties of married life, the evil can never be remedied by the passage of such unreasonable and ineffectual measures as the Stout bill, which would be looked upon by the masses of the people as an arbitrary and insufferable encroachment upon their personal liberty and circumvented in ways which would constitute it a means for the spread of immorality.

If the State wishes to make an attempt to preserve society from the bad effects of unfit persons, it should give its strong support to the religious and moral agencies which are at work combatting, and trying to eliminate from the social organism, the causes of the evils at which the Stout bill aims. If the secular authorities venture to take a hand in matters which, like marriage, belong before the forum of the family, it goes beyond its competency and can not hope to accomplish real and permanent good.

J. W.

## A KANSAS CITY JUDGE ON DIVORCE.

The evil of divorce has grown to such an extent that even those in favor of divorce are nevertheless inclined to restrict the legal causes for it and to make them uniform in all the States. Not long ago the St. Louis Bar Association adopted a set of resolutions to that effect. On Jan. 12th the Kansas City Bar Association discussed the St. Louis resolutions and adopted them with a few additions. But before those resolutions were adopted, a lively discussion took place and at least one man, Judge Henry, had the courage to condemn divorce absolutely. He said in part (we quote from the *Kansas City Star* of Jan. 13th:

"The amendments recommended are not as radical as I would prefer. In fact, I would have no amendment, but a total repeal of the law, and the substitution of one providing for the separation of the parties on terms to be determined by the court—separation only.

"The law of the State is so loose that the newspapers frequently report cases of divorce on the ground of incompatibility of temper, while in fact there is no such ground for a divorce in the statutes, although there might as well be; for under the broad specification of indignities to the person, etc., there is a latitude given to the judge trying the case

## A TWENTY-FIRST CENTURY NEWSPAPER.—

The publishers of the *Cleveland World* recently issued a paper purporting to give the news of January 1st, 2001. The phonetic system of spelling is used throughout this alleged twenty-first century journal, and among the leading news articles are an account of the opening of communication with Mars, a story of the robbery of an airship express by bandits, who froze the messenger to death with liquid air, a description of the execution of a "murder" by vaporization, and a recital of the discovery in the ruins of abandoned Cincinnati of several barrels containing a curious, foul-smelling liquid labeled beer. Minor items chronicle the intention of "Mme. Sara Heartburn" to make a farewell tour of America, the death of a woman who once rocked George Washington to sleep in his cradle, and the fall of a workman from the ninety-sixth floor of an office building.

WHAT IS A BABY?—The prince of wails; an inhabitant of Lapland; the morning caller, noonday crawler, midnight brawler; the only precious possession that never excites envy; a key that opens the heart of all classes, the rich and poor alike, in all countries; a stranger with unspeakable cheek, that enters a house without a stitch to his back, and is received with open arms by every one.



which will enable him, if disposed, to grant a divorce on the most trivial grounds. What is an indignity to a husband or wife that will render his or her condition intolerable? I might regard a cross look or an impatient gesture as an indignity contemplated by the statute, while another judge might treat with contempt a suit for a divorce, based upon such a plea.

"Human ingenuity has never enacted a better divorce law than that contained in the New Testament, which recognizes but one ground for divorce. That is a little unfair to the woman, as our limited human reason regards it, for the husband may put away his wife—divorce her—for that cause; but nowhere does that law recognise a right of the wife to get rid of her husband, on that, or any other ground. Legislators have supplemented that law with numerous additional causes for a divorce, which are a disgrace to our civilisation and in direct conflict with the law of God. If all the solons of this State could witness the proceedings of the circuit court of Jackson County for one term of the court, any term, in either division, they would leave the temple of justice in disgust and unanimously vote for vital and radical amendments of our divorce law. Will the General Assembly now in session seriously consider the question of amending the divorce law?

"Consider a homicide which has just occurred in Kansas City. A couple were married, and the man, alleging that he was forced to the matrimonial altar, declined to live with the woman, after the marriage ceremony was performed. If it had ended there, probably nothing more would have been heard of the case; but he commenced a suit for an annulment, and the wife, infuriated, called him from his office and shot him down in one of the office buildings in this city, in broad daylight. For a mere abandonment it is not likely that she would have avenged herself by slaying her husband; but the certainty of a public investigation of their troubles and dread of a scandal no doubt prompted the deed. Your divorce law leads to murder and all the other crimes in the catalog. It makes orphans of children whose parents are both living, and widowers and widows of men and women who have living wives and husbands.

"There is not, probably, a man in Missouri who has granted as many divorces as I have. I have refused but few of the many cases I have tried. I did not make the law, and, as heartily as I despise it, it is my duty as a judge, when the evidence warrants it, to decree a divorce.

"Marriage is the only contract between human beings which has the express sanction of God; the only one which, in His revelation to man, He has defined, and the extent of the obligation of which He has declared; and no legislation can be wholesome or wise which, in its letter or spirit, is in conflict with this higher law. I am not a Puritan. I am not a Pharisee. There are many better men than I. I make no pretensions to piety or godliness; but I do have some regard for the Christian religion and its higher morality, and legislation which is in conflict with that is deleterious, devilish, and ruinous."

St. Louis, we are told, has three divorces to five marriages, certainly an alarming condition—yet we have not learned that there was a Judge Henry at the meeting of the local Bar Association. Are there no Catholic lawyers among its members? Or have they not the courage of their conviction? True, the great crowd will not listen to the

truth, but is it useless that the truth be told and spread throughout the land?

J. F. MEIFUSS.

## SUBSTITUTES FOR THE SALOON.<sup>1)</sup>

[From the *Chicago Journal of Sociology*.]

### FRATERNAL ORGANIZATIONS.

Among the earliest monuments of social life are the fraternal societies; they are primarily a social institution. While throughout all the ages of their existence their professed objects and purposes have varied according to the age and people, the prime cause for their existence lay in the failure of existing society to meet the needs of the human soul. Under the head "Character of Applicants" one order states: "True manhood should be the test applied to all, whether black with the soot of the forge or clad in the elegance of a prosperous profession." This agency is doing much to keep down class distinction; an appreciation of the common brotherhood of man is cultivated.

The lodge of to-day is making for itself a larger and larger place in the lives of men. Some men find it the sole expression of their social and intellectual life; with others it is less important; while still others regard it simply as an insurance organisation, having no interest in it other than the payment of their dues and the receipt of its benefits. "It is considered," however, "by society men that a beneficiary society can not long exist unless founded upon the principles of fraternity," hence the fraternal and social features are made prominent. Parties and balls are given during the winter, and picnics during the summer. The principal thoroughfares of the workingmen's districts are gay all summer with the banners announcing the picnic of one or the other of these lodges. On Sunday, the great gala day for the foreign people, these excursions are numerous.

In general, then, the following may be said to approach the truth: "By the establishment of a lodge . . . . . in a community, the social element may be organised into a society, and through its ritualistic work the members may receive grand and richly illustrated lessons in the practice and doctrine of human life."<sup>2)</sup>

There are in Chicago fifty fraternal orders. From a study of the "objects and purposes" of each of these, I select the following, covering every purpose mentioned in any of them: "To educate the members socially, morally, and intellectually; to give all moral and material aid in its power to its members and those dependent upon them." "The objects of this lodge shall be, and are, benevolent, social, and altruistic—to promote and encourage manly friendships and kindly intercourse; to aid and protect and assist its members and [their families]." "To give all possible moral and material aid in its power to its members, and those dependent upon its members, by holding moral, instructive, and scientific lectures, by encouraging each other in business, and by assisting each other in obtaining employment—to promote charity and benevolence."

<sup>1)</sup> Under this heading we continue the interesting series of papers on the saloon as it is, especially in Chicago, which is typical in this regard for all American cities.—A. P.

<sup>2)</sup> We can not fully agree with the author on this and some other points.—A. P.

Of foreign orders the following are characteristic: "To unite our fellow-countrymen into one grand brotherhood for benevolent purposes; to assist newcomers to our shores with words of encouragement and advice, assisting them to obtain employment and instructing them in the ways of this country; to encourage social intercourse among them and their families in this their adopted country, so as to enable them to enjoy the sympathy and fellowship of their fellow-countrymen." "The encouragement of [our national] customs and games, cultivation of the taste for [the national] music, history, and poetry; bringing together more closely—in Chicago and those of—descent, and the advancement of our countrymen by friendly means." Others would foster an interest in their national language. "To promote temperance reform," "to inculcate patriotism and love of country—to spread and sustain the doctrine of equal rights, universal liberty, and justice to all," complete the list of professed objects.

It is not my purpose here to discuss whether they realize their ideals more nearly than other organisations of professedly high and noble aims, nor whether they are taking the place of the church or home—a question at least worthy of careful consideration before any conclusion is reached. Enough has been said to show that they are in their essence social institutions, and as such I would consider how far they are a substitute for the saloons. In considering these organisations the thought must not be entirely, "How much will more lodges accomplish in doing away with the saloon?"—there are as many as there is a demand for, and more would be of no avail—but, "How great would be the increased patronage of the saloon if these lodges were not in existence?" Their influence is both direct, in furnishing rooms and social occasions; and indirect, in the unconscious influence of their teachings, and their bearing upon the lives of the members. Their ritualistic services make a deep and lasting impression; lessons are learned here by these men, the majority of whom never enter the church; the insurance and benevolent features forcibly impress them with the evils of intemperance, and act as a restraining influence. The general attitude of fraternal societies upon this subject is evidenced by the increasing number of them that are excluding liquor dealers and bartenders from their ranks. It may be said, then, that to a certain extent they supply the social function of the saloon. A careful study of the city of Chicago, with reference to the location of the saloons and lodges, reveals two facts which point to conclusions seemingly contradictory: first, in many localities where lodges are very abundant, the saloons are correspondingly scarce; second, the lodges are situated either immediately above the saloons or the saloons are clustered about the lodge-halls. In one district in particular, the Russian-Jewish district, the social life of the people finds expression almost entirely in lodges, very little pretext, if any, being necessary for the formation of a new lodge. Club-life is highly developed, and the saloons are much less frequent here than in the adjoining Bohemian district. Here the national element enters into the problem, but the fact remains that there is a district and a people where the club-life of the lodge takes the place, in a very large measure, of the club-life of the saloon. In Englewood, a local-option district, fraternal life obtains over all other forms of social intercourse. Many of the lodges have "ladies' nights,"



which, in some of the orders, are among the social events of the season. Receptions, dancing and card parties, under the direction of some lodge, are of frequent occurrence. The wives, the sons, and daughters of men in the same order, the Masons in particular, have formed their own societies, which, though not officially recognised, are an important factor in the social life of that district. And thus in several parts of the city there seems to be a relationship between the number of lodges and the number of saloons.

And now, why are the lodges either immediately above or near the saloons? A rewording of the question suggests a partial answer. Why are the saloons either immediately beneath or clustered about the lodges? There are in the city a great number of large brick or stone buildings owned by brewing companies or private liquor dealers. On the ground floor is the saloon, with rooms for billiards, bowling, lavatories, etc., a portion sometimes being rented to other business firms. On the second floor are lodge-halls and an auditorium, or, in some, several floors are devoted to lodge-halls. I have taken pains to ascertain, by observation and by conversation with the saloonkeepers, bartenders, and lodgemen, whether or not there is a greater proportion of drinking among fraternity men than among others, and what the reason is why saloons prefer a location under or near a lodge hall. The reason, as may already have been inferred, is simple enough; wherever a large number of men assemble, there will be in their number the usual proportion of men who drink beer and other liquors. Consequently, about these places the dealers in these drinks gather for the sale of their wares. I can not make the definite statement, but I do not believe that the proportion of men who drink is as great among the men in these societies as among those without. Nevertheless, beer is occasionally, but very seldom, found in their halls, and, as a German minister said to me: "Some hold lodge meetings above the saloon and after-meetings in the saloon below." They prefer these halls because they are forced to—the rent being very much lower than in any other halls. The brewing companies make up for this low rent by the increased sale of drinks.

It must be remembered that the lodges meet but once in two weeks, together with the social meetings that arise out of their association together; that they do not reach, as a rule, the very poor; that in certain foreign lodges nearly all the members drink; that there is a formality about their meetings from which the saloon "club" is practically free. But for all that, it is not possible to say just how much fraternal organisations of Chicago have accomplished, consciously or unconsciously, in staying the hold which the social side of saloon-life has been gaining upon all classes of men.

#### TURN-VEREINS AND SINGING-SOCIETIES.

The most popular forms of social intercourse among the foreign element, especially the German, Polish, and Danish, are Turn-Vereins and singing societies. While it is true that a large per cent. of these nationalities have this form of social life, it must be remembered that beer drinking is almost universal among these people, and often—very often—in connection with their societies, which generally meet over saloons. The opportunity given in the Turn-Verein to work off the surplus animal spirits may in some small degree have something to do with the

small per cent. of excessive drinking among these people. That they have this much of a social substitute, and that drinking is universal among them, are facts to be noted later.

ROYAL L. MELENDY.  
(To be continued.)

#### ARE WE A CHRISTIAN NATION?

We extract the subjoined paragraphs from an excellent editorial of the *Providence Visitor* of Jan. 12th:

Whatever we may say about individuals, we think men, when marshalled in masses, in races, in nations, in federated empires, obey some deep-seated and indefinable instinct which is in radical antagonism to Our Lord's teaching and the Church's mission. It betrays itself in the character of modern legislation, which year by year grows more uncompromisingly secular and atheistic. We make our laws as though man, and not God, were the measure of things. This is true, not merely of Latin nations like Italy and France, but of countries like England and the United States.

In nothing does it appear so unblushingly as in our attitude towards the civic aspects of marriage and education, the control and oversight of the poor, and other kindred problems. What unbiased and discriminating pagan, suddenly translated out of his place in the world of spirits and given the opportunity to judge the men of this time, would say that in political life we have accepted Christ unreservedly? The crux lies just there. In private life Our Lord reigns as king. We acknowledge His claims and make some effort to satisfy them; but in public life we act as though He had never come. We affect to be more humane, more philanthropic, and in a sense we are; but it is that we may make the most of this world and ignore the world to come altogether. Can mankind at large have faith as an individual can? In the Middle Age there was attempt to realize an aspiration of that kind, and it seemed to fail. Since the Reformation, and notably since the French Encyclopedists, and the advent of the English Utilitarian school in the early part of the century, the whole drift of modern political life has been non-Christian. And the saddest thing about it is that it has still affected to serve Christ, while serving its own lusts in trade. It is worse than Machiavellian; it is Pecksniffian and hypocritical. The author of "Il Principe" frankly discarded the obligations of private and Christian morality when laying down rules for the "wise and thrifty prince"; but those who whorship so unrestrainedly our modern era seem to forget that as nations we fail to keep our most ordinary covenants when they interfere with trade, and are prepared, if need be, to forbid the preaching of Christianity itself in the far east, if it will make our rule over the Oriental too costly or too difficult.

#### AMERICANISM—A BLOODLESS REVOLUTION.

Americanism is now considered "as a bloodless revolution." So at least we are told by a writer, a self-styled Roman Catholic, signing "Cisalpine" and reproducing "Innominato's" ideas in the (Anglican) *Guardian*. We have clipped the article from the January number of the *Catholic Champion* (likewise Anglican). It reads:—

It is only a few months ago that the Catholicism of American Catholics was emphatically condemned. The Pope fulminated against certain tenets comprehensively classed as "Americanism;" several side gusts showed the way the wind had set, and the Anglo-Saxon stamp on Roman Catholicism was rejected by the Holy See with all the fervor and all the shortsightedness of a Pius V. Now all this is changed. In the eyes of the eminent Italian ecclesiastics who have had most to do with the Catholic question in the United States, what has been accomplished is nothing less than a revolution.

It appears that the Pope has been tilting at a windmill, and buffeting a man of straw. "Americanism," it is now declared, was the name for a thing which did not exist—at least in America; the condemning Encyclical was, in fact, directed against certain ideas which have their home in France. Americanism did not exist, but *en revanche* the modern world does exist; it is the appreciation of this fact which has accomplished a revolution. It is understood that the breath of modernity henceforth forms part of the atmosphere, not of the Pope and the Cardinals, but of certain Catholics in remote regions. The revolution has not stopped here; the principle of nationalism has been conceded. (By whom?) More than this, Catholics may henceforth be as scientific as they please—the world of science is open to them. Finally it is recognised that the southern races are in decadence, and that for the future the ascendancy will be with "les races du Nord." Of course, there are restrictions in the application of these principles. First, Catholics may be as national as they like in their own country, and may dabble with all modern matters; but these good things must be kept out of Italy, above all out of Rome. Again, it must be understood that, though every field of science is henceforth free to Catholics, faith and dogma are not to come under such criticism, and must never be considered as subject to the reasoning faculties.

What has led to this complete change of attitude is not its least interesting feature. Two events prepared the way. The existence of the modern world, of the rights of nationality, (Boers?) of the world of science, and of the northern races, all of which things were abhorrent to that Canute of the Sacred College, Cardinal Mazzella, became clear when he died. But his removal would not have been sufficient impetus for a change so great; the impetus came from a quarter whence it might least have been expected. When the Encyclical against "Americanism" appeared, the Americans bowed to the storm; if any protest was expected of them they did not make it. But in the English press a batch of liberal Catholics kept up a continuous heavy fire; the battery of articles in the secular press last spring, and the tone of certain things in the Catholic press, caused very serious alarm. The matter was handled with startling freedom; the writers showed no dis-



position to respect anything (very humble, indeed!) It was felt at the Vatican that such language had not been heard from English Catholics since the Reformation; indeed, a second Reformation did not appear impossible (sic!)

Other indications, too, acted as the straws which showed which way the current flowed; the meeting convened by the Catholic Union to consider Cardinal Rampolla's unsatisfactory reply about the marked hostility of Catholic Vatican organs to the English in the South African question, the timely act of the Duke of Norfolk in throwing up his appointment and going to fight in the Transvaal, in the *beau milieu* of the Pope's Holy Year, slight as such things were, loomed large with menace, coming as they did from the country whose converts have been always hitherto regarded as *piu papalini che il papa*. The Jesuits also took alarm; they judged that the atmosphere was over-charged with electricity, that something must be done to avert an explosion.

So now we have the modern world among us. Whether it be in the power of the Pope, while accepting it for England, or America, or France, to shut it out from Italy, or to recognize it as a principle and restrict its application, is the secret which the future holds. Whether the policy of Pius V.—while the Vatican system remains what it is, and Catholic ideals remain what they at present are—be the only safe one; whether a Cardinal Mazzella be a stouter servant of the Church than a Cardinal Borromeo; whether it must be all or nothing; whether obscurantism be an absolute necessity—these things are in the lap of the gods (and the Abbe Boeglin, alias "Inominato.")

The extent, nevertheless, of the change at present contemplated with complacency by the Holy See may be judged by the significant reversal of its attitude towards Father Zahm's book. This American priest propounded the Darwinian doctrine of evolution. All might have gone well had he not been persuaded to allow an Italian translation of the work to appear. This was at once laid before the Congregation of the Index; but the decree against it, which Cardinal Steinhuber prepared several months ago, and which he has held ready for publication, did not appear, the delay being due to the Pope himself. That decree has now been cancelled. The magnitude of this move can be best appreciated by considering that it means neither more nor less than an overt toleration of evolution in Rome.

The change is portentous, the causes, which led to it are very humble, the possible result as yet very nebulous; (Italics ours.—A. P.) but it illustrates a fact too often disregarded in Vatican circles, one which the Pope has had the courage to recall at the present juncture—and whose application reaches beyond it—the fact that *on peut se tromper quelquefois*.

\* \* \*

It must afford immense satisfaction in this hour of disaster to all England that a handful of British can conquer the Pope and give an entirely new direction to the policy of the Church. Such a "portentous change!" And "such humble causes"! What a pity that even the "possible results are as yet nebulous"!

Will there be any? Have not the Duke of Norfolk and the other English pilgrims spoiled everything of late?

## The "Feminist Movement" in Germany.

The *Koelnische Volkszeitung* (No. 16) gives a succinct view of the Feminist movement ("Frauenbewegung") in Germany.

The movement may be divided into the proletarian (led by Clara Zetkin of Stuttgart and Emma Ihrer and Lily Braun of Berlin), and the bourgeois division. The latter has a confessional (in this country they would call it "sectarian") and an inter-confessional group. The Federation of German Women's Societies constitutes the inter-confessional group. Its President is Marie Stritt of Dresden and its organ the *Centralblatt des Bundes deutscher Frauenvereine*. The Radical group is directed by the Berlin society called *Frauenwohl* and has an able organ in the periodical *Die Frauenbewegung*. The moderate group is made up by the General German Women's Society of Leipsic, the Berlin Women's Society, and the General Society of German Female Teachers. It has two press organs, *Neue Bahnen* and *Die Frau*.

Of the confessional groups the Protestant consists 1. of the Women's Group of the Evangelical-Social Congress, whose President until recently recently was Mrs. Gnauck-Kuehne, now a Catholic; 2. the Women's Group of the Free Ecclesiastical-Social Conference, founded by ex-Court Preacher Stoeker, under the presidency of the Countess von Dobeneck, which publishes the *Blaetter der Conferenz*; 3. the German Evangelical Women's Federation, directed by Gertrude Knutzen, of Kassel.

The Catholic group is not yet organised. Rev. P. Roesler, C. S. R., is its oratorical exponent, while as its literary champion are mentioned Miss Hamann and Father Victor Cathrein, S. J.

The writer in the *Volkszeitung* warns the Catholic public against confounding the so-called progressive or radical group with the bourgeois section, which is more conservative in its aims.

We have a dim and twinkling suspicion that Father Cathrein will protest against being in any way identified with the Feminist movement, which harbors so many elements of danger.

Unless we are sadly mistaken in our old-fogy notions, there is no room within the pale of the Catholic Church for any effort or agitation that falls under the category of "Feminist," and Father Cathrein, by his able papers published in the *Stimmen aus Maria-Laach* and elsewhere, has done more than any living writer to dispel the notion that this movement in any phase or form is necessary or useful.

ARTHUR PREUSS.

## EXCHANGE COMMENT

In an article on "St. Paul, the Apostle, and Our Modern World," Father McSorley, in the *Catholic World* for January, holds up St. Paul as the model for our modern Christians. We agree with him on the points given, but regret his omission of that heroic trait of the "weaver of black goat's hair" (Acts xx, 33): "I have not coveted any man's silver, or gold, or apparel, as yourselves know: for such things as were needful for me and them that are with me, these hands have furnished."

The trouble with our modern world is to a great extent "coveting the goods of others." St. Paul is a good example of the con-

trary virtue. He would have scorned the people who make use of "corporal sacraments" in order to obtain money, or of nudities in ad's and newspapers to rake in shekels.

\* \* \*

The *Northwestern Catholic*, of Sioux City, Ia., in a note on our recent strictures of the daily press for carelessness and inaccuracy, says (Jan. 3rd):

"Mr. Preuss is editor of the St. Louis REVIEW. He is a man of scholarly attainments and of unusual journalistic ability. We think, however, he is a little too hard on the indefatigable and intellectual members of the secular press. In the multiplicity of their duties and the wide range of accomplishments necessary to adequately fulfil their mission, the editors and reporters of the secular press are as fine a body of men as ever wielded the pen (or rather the pencil) in defense of truth and right. The wonder is that they make such few mistakes, and if they do occasionally fall down on the proper titles of Catholic prelates we should not feel aggrieved. Mr. Preuss, we know, is punctiliousness itself in such matters, but his large charity will cover any such little lapses on the part of the 'ubiquitous reporter.'"

Either our esteemed confrere is easy to please, or the daily press of Sioux City and the neighboring metropolises is far superior to that of St. Louis, Chicago, and the East. Surely it is not too much to ask that the reporters, or at least the responsible editors, of a daily paper invest fifty cents in a copy of the Catholic Directory and a dollar in the *Gerarchia Cattolica*, so as to be in a position to look up sees and prelates prominently mentioned in their local news and telegraphic despatches; or, better still, that they keep some Catholic journalist on the staff who is thoroughly posted in all matters pertaining to his Church. Inaccurate or fictitious news is worse than no news at all. In a daily newspaper lapses are not so easily avoided as in a weekly, but there is no reason, with their wonderful facilities, why our American newspapers should be so inaccurate and slovenly as to make themselves the laughing-stock of the world.

The editors and reporters of the secular press may be "intellectual," a "fine body of men," and all that; but their productions, reeking with ignorance and lurid sensationalism, do not show it. ARTHUR PREUSS.

## SCIENCE AND INDUSTRY.

### THE BANKRUPTCY OF SCIENCE.

How right M. Brunetiere was when he proclaimed the bankruptcy of science! His declaration caused a scandal in the world of free-thought. And yet, is it not true that Science, which has enriched the nineteenth century with so many wonderful discoveries and useful inventions, has not kept the promises made in her name in the intellectual and moral order?

It was her boast that she had accomplished, alone, the conquest of truth and goodness; she was to be the philosophy and morality of the future, supplanting all religions, renewing all civilisation. Her domination over the minds of men was to be a rule of moral perfection and indefinite progress. She held the gospel of the new society.

Now that she has arrived at the end of a century, justly proud of her labors and conquests, Science is still on the same point, in-



capable of formulating any philosophic doctrine whatever, or of professing a single general notion.

Her doctrinal impotence became apparent, alongside of her technical valor, in the annual public meeting of the French Academy of Sciences, which was devoted to a demonstration of the balance-sheet of scientific progress in the century just closed. The picture there unrolled by M. Maurice Levy was most brilliant. We can not but admire the prodigious effort of man in the conquering of matter, the multiple and ingenious applications of Science to industry and art.

But where is the moral result of so much labor and such splendid discoveries? It was M. Berthelot who, in a discourse on the general problems of biology, which dominate all scientific research, confessed the inanity of the pretence of Science to be a doctrine for the human race.

To his mind, the genesis of the world is a mere hypothesis, according to which all the species which succeeded one another on this earth and all those that exist to-day, sprang from "a common and homogeneous protoblasteme, which is the source of all living beings, but whose origin is wrapped in mystery."

A protoblasteme of unknown origin—such is, according to M. Berthelot, the last word of Science on the genesis of the universe.

And is this all that Science knows? Can this hypothesis become to any extent the basis of a philosophy and morality destined to serve men as a principle of knowledge and a rule of life? Is it not strange that Science can not get beyond this uncertainty?

Let us admit with M. Berthelot the system of evolution, transformism, limited or unlimited; we then arrive at that original germ of all being, that unique protoblasteme from which everything has sprung. Will Science tell us at least what it is, whence it came? Its origin is a mystery, replies M. Berthelot. That is all. That is the final word of Science!

A mystery? Can we not know more about it? Can we not penetrate farther into this secret, in order to arrive at a doctrinal conclusion which enables us to build up that transcendental philosophy which is destined to replace the naive superstitions and the old-fogy beliefs of the past?

Does not Science furnish at least the elements of a reply?

From the one side comes Astronomy and affirms, in the person of one of its most eminent representatives, M. Faye, that it is impossible that any life-germ dropped down upon the earth from the space above, because it would have inevitably been destroyed in the transition. Chemistry, on the other hand, proves, by its acknowledged master, the illustrious Pasteur, that spontaneous generation has no place in nature. Now, if the protoblasteme did not come from outside and did not spring into being spontaneously, must it not necessarily be ascribed to a creative cause?

No. Science, at least the Science of M. Berthelot, the Science of the Positivists and Freethinkers, that claims to be the true and only Science, is incapable of performing that simple philosophical operation which, footing on the very first principle of human reason, proceeds from the effect to the cause. She is unable to form a conclusion. She remains in doubt—a sterile and impotent doubt. She knows absolutely nothing about her protoblasteme, except that its origin is mysterious.

It is with this Science, infirm and one-armed, unable to solve such a simple problem

as that of the origin of that primordial germ which neither came from without nor gave birth to itself,—it is with this Science, in opposition to reason itself, that they attempt to found a philosophy which lacks the first principle of common sense, and an ethical system without the shadow of a sanction!

At bottom, the Science represented by M. Berthelot, stops voluntarily before the principle of causation, in order not to be forced to affirm the existence of a sovereign Being and a Creator. She does not want to know God. She prefers to stick to the absurdity of a theory of effects without a cause, rather than admit a creative cause. She holds God to be unknowable, if not impossible.

This Science is therefore tied down to doubt and consequently condemned to impotence. For what is a philosophy which establishes itself outside of reason, which repudiates the first principles of logic, which starts by doubting the first cause of things? What does a system of morality amount to which bases on nothing absolute and necessary?

Messrs. Berthelot & Co. have demonstrated that with all their pretensions of founding a new humanity upon Science, they have accomplished naught but to envelop in uncertainty that primordial problem which the human race has solved in every age and from which it has drawn its faith and rule of conduct. They have not succeeded and will never succeed in substituting a new and more fruitful doctrine for the ancient faith and morality of humankind, which is based upon the belief in a supreme Being and an immortal destiny.

Behold the bankruptcy of Science in the full and proper sense of the term! Unwilling to know God, she is fatally destined to teach nothing of the things it is necessary for man to know, to do nothing useful for him, for his happiness, for his intellectual and moral perfection. She had promised all these things and has performed none. That is bankruptcy sure enough.

ARTHUR LOTH.

## INSURANCE.

### THE INEVITABLE END.

A recent incidental mention of the United Brethren Mutual Aid of Lebanon, Pa., has prompted a Life agent who is new in the field to ask some information about it, which we give here rather than privately, since others may be interested to know the conclusion.

Some twenty years ago, this society, which started in or about 1870, was doing more than two-thirds of all business reported by the Pennsylvania assessment societies. At one time it had an income of nearly \$600,000, and nearly 14,000 members. It had realized and invested assets. It had the aid of an old religious body. It was honest, both in intentions and in management. It had the sincerity of its convictions, although the convictions were mistaken ones. Moreover, it did not scale policies and try to cheat claimants; it paid what it promised to pay.

But for that very reason trouble came upon it. It held out longer than we expected, and was, therefore, cited as triumphant answer to the warnings given about the fallacy of the scheme; but the end of even an honest attempt to furnish life insurance below cost was inevitable—it might delay somewhat, but come it must.—N. Y. Independent, (1900) page 8,064.

## THE FAILURE OF THE "CHOSEN FRIENDS."

The members of the bankrupt Order of the Chosen Friends, according to a statement of receiver Clark, which we find in the *Globe-Democrat* (Jan. 24th), "may get three cents on the dollar." The liabilities aggregate \$774,874. In addition there are protested checks which will bring the total indebtedness far in excess of \$8 0,000. To meet this heavy indebtedness the receiver has in his treasury at present \$20,000 in cash. Every single asset upon which the order has a claim will have to be fought bitterly in the courts before it can be realized upon. There are new death certificates aggregating \$495,297, old-age claims amounting to \$279,109 and miscellaneous claims.

Auditor Hart, in charge of the Indiana Insurance Department, in speaking of the collapse said: "Legislation will be secured next month requiring these concerns to charge an adequate rate. Insurance of any kind sold below cost will result disastrously. No insurance company can live that does not take into account mortality tables."

During the life of the Chosen Friends it has paid \$14,000,000, and has done much good. The saddest feature of the failure is that the older members do not only lose what they have paid in, but are of an age rendering it difficult for them to secure insurance elsewhere.

A. P.

## THE RELIGIOUS WORLD.

### THE CONVERTS' LEAGUE OF AMERICA.

At the suggestion of the Paulist Fathers a meeting was recently held in New York to discuss the formation of a league of converts. From a report in the *Providence Visitor* we clip the following:

The Rev. George Deshon, Superior General of the Paulist Fathers, acted as moderator of the meeting, and it was voted to form an organization to be called the Catholic Converts' League of America. Dr. Benjamin F. DeCosta, formerly rector of the Episcopal Church of St. John the Evangelist, New York, was elected president of the league. George D. Mackay, a member of the New York Stock Exchange, was elected vice-president. Miss Annie Burrill of Bridgeport, Conn., a young woman of wealth and position in that place and a former ardent worker in the Episcopal Church among the poor, was chosen secretary, and S. Coates, member of the firm of thread manufacturers bearing his name was chosen treasurer.

Among those present at the meeting were: Miss Elizabeth Miller, Miss Sarah Deshon, William Harris, an artist; Walter G. Hooke, of Colby University, Waterville, Me.; Walter Vermilye, a lawyer; Mr. and Mrs. Floyd Jones, Caryl Coleman, Jesse Albert Locke, once on the staff of the clergy of Trinity Episcopal Church, New York; Henry A. Adams, formerly rector of the Episcopal Church of the Redeemer in Manhattan, and others.

The object of the organization is to give the members, an accurate knowledge of the Catholic religion and to stimulate them to the regular practice of its duties; to propagate the Catholic faith by personal example and social intercourse, by the establishment



of Catholic libraries, by the circulation and distribution of Catholic literature and the support of non-Catholic mission work for the bringing of other Protestants into the fold; to foster fraternal relations among converts and to assist those who have made sacrifices for the faith. Said one of the members of the League:

"Another important feature of the future work will be the gathering of converts as such, for it will serve to bring to the notice of the world and the great body of Catholics and non-Catholics, the high character of the men and women who come into the Church through intellectual conviction. They have all, though severally and individually, worked their way out from the prejudices of early education and the restraining attachments of friends and relatives into a position in which very often their only consolations are rest and peace of heart that come in the possession of the truth."

We wish the League success, above all a fuller knowledge of the Catholic faith. For the member just quoted, for instance, it would be necessary to learn that faith is a gift of God, not the sequel of intellectual convictions. Many a man has been intellectually convinced, but stopped short there and died a Protestant. J. F. M.

#### THE CULTURKAMPF IN FRANCE.

The French ministry has published, in two volumes, elaborate statistics of the growth of the religious orders since 1850, and of their present wealth. From this survey it appears that in 1850 their properties were worth about \$10,000,000, while to-day their ostensible property is at least \$.20,000,000, while their wealth held in trust, or otherwise concealed from the authorities, is estimated to be three times as much.

*La Vérité Française*, of Paris (No. 2744), declares that these statistics are thoroughly and intentionally falsified. Not only does the government attribute to the religious congregations much property which they have simply leased, but their real property is assessed at extravagant figures. In the case of one order, the *Vérité* found the figures raised arbitrarily to the amount of thirty-five per cent.

What public service do the 3,216 religious houses of France perform? is the question that the government with its Socialist allies asks. To this it may be answered that three-quarters of the religious establishments maintain schools, that many care for orphans, paupers, and invalids, or do other works of charity. Only a few weeks ago, three bishops, two priests, and a Sister, all members of these congregations, received the grade of Knight of the Legion of Honor because of heroic work done in China.

But the cry is raised that the orders are a charge on the State, and many of them hostile to republican institutions. Is this feeling likely to prevail over arguments about liberty and the rights of private property, or the religious considerations that the orders bring forward in their defence?

We trow not, unless the government succeeds in what seems now to be its chief endeavor,—to sow discord between the congregations and the secular clergy; and in the light of the Holy Father's recent strong letter to Cardinal Richard, it seems impossible that it should succeed in this. We refuse to credit the assertion of the *Libre Parole* that twenty-four French bishops are with the Waldeck-

Rousseau cabinet in this nefarious *Culturkampf*.

ARTHUR PREUSS.

#### AMERICAN RELIGIOUS STATISTICS.

The *Independent's* religious statistics for 1900 show that besides the Catholic Church, all the Protestant sects in the United States, except the Dutch Reformed Church, the Cumberland Presbyterian, the German Baptist, the Seventh-Day Baptist, the Universalist, and the Free-Will Baptist, have made considerable gains in membership in the last ten years.

The Seventh-Day Adventists show an increase in ten years of 88 ministers, 475 churches, and 26,325 members.

The Northern Baptist church shows a gain in ten years of 173,370 members. The Colored Baptists show a gain in ten years of 8,883 ministers, 3,121 churches, and 515,611 members.

The Christian Scientists number 991,000, and there has been a gain in church membership in ten years of 920,000.

The Congregationalists have made a gain of 556 ministers, 736 churches, and 117,103 members, or a gain of 23 per cent. in ten years.

The Protestant Episcopal sect has gained in ten years 815 ministers, 1,667 churches, and 184,337 members, or a gain of 34½ per cent. The Reformed Episcopalian has made a gain of 15 per cent.

The Methodist Episcopal church reports a gain in ten years of 2,098 ministers, 3,177 churches, and 476,083 members.

The Orthodox Quakers have gained in ten years 166 ministers, 26 churches, and 11,213 members, but in the last year report a decrease in membership of 476.

The Greek Orthodox church reports a gain in ten years of 19,900 members, and the Russian Orthodox 31,496. To the Greek church 14,000 members were added in the year 1900.

The Jews report a gain in ten years of 101 ministers, 37 churches, and 927,639 members, counting Jewish population as church members.

The Mormons report a gain in ten years of 1,157 ministers, 371 churches, and 155,648 members. The reorganised Mormon sect reports a gain of 700 ministers, 169 churches, and 23,727 members.

The Northern Presbyterian church reports a gain of 1,401 ministers, 752 churches, and 185,209 members. The Cumberland Presbyterian reports a decrease of 127 ministers, 166 churches, and 15,252 members.

The Salvation Army reports a gain in ten years of 424 churches and 31,258 members.

The Unitarians report an increase of 3,251 members and the Universalists a decrease of 768 members.

The Lutherans report a gain in ten years of 2,119 ministers, 2,528 churches, and 434,806 members.

The Moravians, Mennonites, Swedenborgians, Shakers, and Christadelphians report perceptible gains.

The most phenomenal growth of any religious body during the ten years is that of the Christian Scientists, who reported, in 1892, 26 ministers, 221 churches, and 8,724 communicants, and in 1900, 12,000 ministers, 600 churches, and 991,000 communicants.

I. O.

....The Swedish Congregational Conference of New England has required that all members of secret societies who decline to

withdraw from them, be excluded from the church.

....According to the Cologne *Volkszeitung* (No. 29), Rev. Don Jose Fernandes Montana, the famous Spanish preacher and writer, who was recently deposed from the office of Royal Court confessor, is not a Jesuit. His chief fame as a writer rests on a historical work on Philip II. The story of his dismissal has been briefly told in No. 43 of THE REVIEW. *El Siglo Futuro* has taken up the cudgels in his defence, and has unsparingly blamed the Regent, her ministers and the governing classes for thus throwing overboard a priest who has had the sincerity and pluck to speak out what others think and wish in the ranks of Spanish Conservatives.

The [victory of] the Liberals in obtaining the dismissal of Don Montana is not without a bitter after-taste, by the way. The Madrid correspondent of the N. Y. *Evening Post* (Jan. 18th) concludes a letter on the subject thus: "The favorable impression caused by Dona Christina's personal intervention in this question has been damped by her appointment of a very advanced and Ultramontane writer, Don Fernando Brieva y Salvatierra, as professor of history to Alphonso XIII."

....Speaking of Archbishop Nozaleda's visit to the Pope and his report on conditions in the Philippines, the Rome correspondent of the London *Catholic Times* (quoted in the *Monitor* of Jan. 19th) says: "The Pontiff was deeply grieved to hear from his Grace's lips the confirmation of the unfavorable reports about the cruelties practised by the Americans against the Filipinos, and expressed astonishment on learning that *Christian soldiers systematically looted and desecrated Catholic churches*."

....Another house of studies is to be added to the circle of the religious institutions which surround the Catholic University at Washington. The Sulpicians have determined to open a college next September. Like the other scholasticates it will be an American novitiate and house of studies for the moral and intellectual training of young aspirants for the Sulpician community.

....We learn from the Chippewa Falls *Catholic Sentinel* (Jan. 24th) that the Poles of Chicago have sent a protest to the Apostolic Delegation, against the recent orders of Bishops Eis and Messmer requiring occasional English sermons in all churches of their respective dioceses, regardless of nationality.

"We are willing to have our children taught in the English language by American teachers at our parochial schools," they say, "and we love this country well; but we want to worship in the Polish tongue. It was to do that that many of us left the old country—because we were commanded by Bismarck or the Emperor to worship in the tongue of the ruling land and to forsake our own language. We built Polish churches for that purpose."

There is evidently a misunderstanding on the part of the Poles, as the order of Bishops Eis and Messmer (which, by the way, does not affect the Polish Catholics of Chicago) provide that English be preached only occasionally, at certain periods, not that no other tongue should be used for the regular services.

#### THE SOCIAL QUESTION.

##### FATHER McGRADY'S PAMPHLET.

Socialism and the Labor Question. By Father T. McGrady. 40 pages. 10 cents.



The pamphlet had been sent to us before; we did not deem it worthy of notice. Now the editor of THE REVIEW sends another copy for review because a Catholic layman circulates it in St. Louis gratis. Well, it is just the thing for disgruntled people, for farmers and laborers who wish to procure a "piano for their daughters" (page 15). It contains prosaic poetry and poetic prose. Sentences like these: "If I kill a deer, that deer is my wages, for it represents the product of my toil" (page 7), or: "If I owned the entire earth, I could drive every human being into the briny deep. I could compel the multitude to serve me under the stroke of the lash, or crouch as minions at the foot of my throne" (page 10), are not worth reading, much less refuting. Whether it is worth knowing at how much the Reverend McGrady could build and run a railroad from New York to San Francisco, we leave undecided. The figures on which he bases his claims for Social Democracy seem to us taken from Parsons, "The City for the People," in which we have found more than one inaccuracy, such as the toll demanded on the St. Louis Bridge, the railroad fare in Germany, etc.

We are sorry that such a pamphlet comes from a Catholic priest; but it shows once more the wisdom of Leo in forbidding priests to publish any pamphlet or book without the previous permission of their bishop. (Constitution "Officiorum et munerum"). We doubt whether the Rev. McGrady has any such permission from his Bishop. J. F. MEIFUSS.

#### COMPULSORY ARBITRATION.

At a recent conference held in Chicago for the discussion of arbitration in labor difficulties, both the employers and the officers of the labor unions appeared to be firmly opposed to compulsory arbitration.

The resolutions adopted at the close of the conference say that compulsory arbitration is not at this time a question of practical industrial reform, and that such systems of arbitration as are now in use, do not seem to meet fully the requirements of the different interests. A committee of six employers and six employees was appointed, its task being to formulate during the coming year some plan of action looking to the establishment of a general system of conciliation that will promote industrial peace. Among the members are the officers of one or two steel companies, the vice-president of the Atchison Railroad Company, President Gompers, of the Federation of Labor; John Mitchell, leader of the anthracite coal miners' strike, and President Lynch, of the Typographical Union.

### EDUCATION.

#### FREE BOOKS FOR POOR PUPILS.

"The poor you will have always with you," said our Divine Master. So we find them also at school. They can not pay their school money, where such is required, and frequently they are even unable to pay for their books. How can they be provided for?

From the last report of the St. Louis Vincent de Paul conferences we learn that in several parishes the Conference charged itself with the expenses. Whether they do any good by it except in cases where the parents are ashamed to own their poverty, we shall not discuss. Not every parish has a Conference, yet every parish has its poor children; how

can they be provided with books and utensils? The question is easily solved where a little good will exists in the teacher and pastor. Let the pastor or teacher charge himself with buying the books and material. Let him add to the wholesale price from 10 to 20% according to circumstances. That will allow him to give poor children all they need gratis, and yet he can sell below the retail price of the booksellers. Where express charges are very high, he may sell at the booksellers' retail prices and yet afford to give to poor children gratis. For the wholesale price is from 25 to 50% less than the retail price. An example will show what profit can be realized in that way. Suppose a class of 100 children require books to the amount of \$100. At the lowest discount (25%) there is a profit of \$25. Let us suppose 10% of the pupils are poor; the teacher or priest can give to those ten their books gratis and have still \$15 to pay for his expenses and his trouble.

One day a pastor who was quite generous in paying for the books of poor children out of his own pocket, complained that the Sisters charged him retail prices, although they knew he was sacrificing part of his meagre salary. We told him our experience in that line. He took the sale of books and materials away from the Sisters and charged some one else with it, who sold cheaper and yet realized enough to provide also for the poor.

Nor does the priest in such a case need special permission from his bishop, which he would have to have as a regular dealer, for he is not in the trade for filthy lucre, nor could it be styled habitual commerce.

J. F. MEIFUSS.

#### A JEWISH RABBI ON THE VALUE OF RELIGIOUS SCHOOLS.

A noted Russian rabbi, Jacob David Wilowsky, is at present traveling in this country. To a reporter of the N. Y. Sun (Jan. 24th), who interviewed him in Boston on the condition of Judaism in the United States, he said that so far as the older generation was concerned, Judaism was in fairly good condition, but the young people were fast drifting away.

When asked what the cause was, Rabbi Wilowsky said: "I think it is due to lack of religious instruction. The younger generation receive hardly any instruction in the religion of their fathers and unless something radical is done by organized Judaism, the young people will no longer be Hebrews when they grow up. I believe that this unfortunate condition of affairs can be remedied by the establishment of Hebrew religious schools like those the Catholics have. This is the only salvation for the Hebrew children."

Such unsolicited and unbiased testimony ought to confirm us in our advocacy of, and fire our zeal for, our own Catholic parochial schools.

A. P.

#### UNIFORM TEXT-BOOKS AND GRADING OF CLASSES FOR CATHOLIC SCHOOLS.

The *Catholic Columbian* of Dec. 22nd wrote:

"Several years ago the *Columbian* began to advocate these four measures: 1. That all our parochial schools should be made free schools; 2. That our schools should be supported by all the members of the parishes instead of only by the parents of the pupils; 3. That one set of text-books should be adopted, not simply in the dioceses, taken separately—one set for every one diocese—but also

throughout the whole Church in the United States; and 4. That a uniform system of grading of classes should be established and enforced, at least in primary and grammar and academic schools."

And now the *Columbian* rejoices that a writer in the *Catholic Citizen* blows the same horn. Having quoted the words of the *Citizen*, it adds:

"The *Columbian* welcomes this ally to the propagation of its views. We have a Plenary Council catechism and a Plenary Council prayer-book. There is no reason whatsoever why we can not have a Plenary Council set of text-books. We have diocesan school-boards that have brought order out of anarchy within the limits of their authority (?). There is no reason why there should not be a Catholic national school-board, or why it should not compel all principals, superintendents, sisterhoods, etc., to toe one chalk line. Economy, efficiency, progress, and thoroughness would all be promoted by the four measures for which the *Columbian* has contended. That they will yet be adopted, it has not a doubt."

As to points one (1) and two (2) we agree with the *Columbian*; but we totally disagree on three (3) and four (4). Uniform text-books for all the children in the U. S. would be like uniform food for all the Catholics, say, f. i., oatmeal gruel. The manager of Murphy's Kitchen would of course be pleased, were all Catholic children to be served with Spaulding's broth, but the children would get dyspepsia and the teachers nausea, and the result would be general enervation and final petrefaction. Yet, "a living dog is better than a dead lion" (Ecc. ix, 4).

A uniform program would serve its purpose, perhaps, if all Catholic children were destined to the same goal. We say "perhaps," because even among those aiming at the same end, diversity of means is frequently helpful.

So much theoretically. Practically the first difficulty would be to find men able to decide on such a program and a choice of books to realize it. Unless the inhabitants of Mars signal them to us, we doubt whether there is another man on earth fit to serve on the National School-board, besides the genius who, at Wichita, Kans., runs a University of all things known and knowable—for three pupils.

J. F. MEIFUSS.

§ Senator Hansbrough has introduced a bill erecting the Bureau of Education into an executive department, under the control of a Secretary of Education, who shall have a seat in the President's cabinet.

The proposition is foolish. The idea is useless. The change is needless.

The education of the people is not a function of the United States government. Its regulation and management is left to other authority. A Department of Education and a Secretary of Education are for that reason not properly within the scope of cabinet representation.

### LITERATURE.

#### LITERARY ESSAYS.

A "Thorne" in the Flesh, etc. By Wilfrid J. Dorward. Paper, 188 pages. Price 50 cts. Milwaukee Sentinel Co.

This volume contains two literary reviews of W. H. Thorne, Editor of the *Globe Review*; a literary and biographical review of the complete poetical works of B. I. Durward, and pa-



pers on "The Poet's Ell-Wand," "The Juvenile Band," "A Sickroom Grievance," "The Realistic Illustration of Fiction," "The Camera Versus the Brush and the Pencil," "What If Not Art?" "He For God Only," and "After Nightfall."

The essays are well written and of varied interest. In the first two the author pays Wm. H. Thorne with Thorne's own coin, cleverly imitating his style and language. We should not wonder if Mr. Thorne had just finished reading those essays and not knowing where to find an outlet for his rage, spouted it in our direction.

J. F. MEIFUSS.

#### THE CHURCH'S INFLUENCE.

The Influence of Catholicism on the Sciences and on the Arts, from the Spanish of the Rev. Don Andres de Salas y Gilavert, D. D. by Mariana Monteiro. B. Herder, St. Louis. \$1.25.

The author in a series of thirteen articles shows how the Church has been in all ages the guide of the philosopher and the inspiration of the artist, furnishing subject matter for the speculative and creative intellect and, at the same time, by her constant guardianship of the truth, protecting man from those errors and monstrosities to which he invariably falls a victim when left "without God in the world." All is set forth in a style the clearness and eloquence of which shines through a somewhat unsatisfactory translation. Certain additions and modifications would have better fitted the book to meet the position of the English-speaking non-Catholic, but even in its present form it is both valuable and interesting. The translator has, on page 41, confused her pronouns in a manner not in accord with the rules of English grammar. This work has the approval of Father Thurston as censor deputatus to the English Cardinal.

SUSAN TRACY OTTEN.

#### THE LIFE OF A PRIESTLY PIONEER.

Life of Felix de Andreis, C. M. Chiefly from Sketches by the Rt. Rev. Joseph Rosati, C. M., First Bishop of St. Louis. With an introduction by the Most Rev. John J. Kain, Archbishop of St. Louis. B. Herder, St. Louis. \$1.25.

The following extracts from His Grace's introductory chapter to this biography best indicate the value of the book.

"The study of this biography will be of interest and great benefit to all classes of Catholics. The clergy will see therein depicted an ideal priest, learned, zealous, self-denying and pious. Religious communities, both men and women, will find much to admire in the exactness with which the servant of God observed, and caused others to observe, the details of community life, even in the most difficult circumstances.... The laity will find in this life of a holy priest, much that will move them to a greater love for the priesthood in general and to a wider sympathy with the priest, who gives up home and family and friends, to consecrate his life to the service of God and the salvation of souls." The fact that Fr. Felix de Andreis was connected with the early history of this Diocese makes his life peculiarly interesting to its inhabitants, while the beautiful character of the subject and the manner in which the book is written, can not fail to fix the attention of the general reader.

SUSAN TRACY OTTEN.

#### NOTEWORTHY THINGS IN THE MAGAZINES.

The *Atlantic* for January has a melancholy article by Elizabeth Bisland on "The

Time-Spirit of the Twentieth Century." It contrasts the buoyancy, hope, and enthusiasm a hundred years since with the cold-blooded pessimism or materialism of to-day, and enquires what the future can have in store for us. "Will the wage-earners shear the bourgeoisie, as we shore the nobles a century ago? Or will Liberty sell herself to authority, for protection from the dry hopelessness of Socialism or the turmoil of anarchy? Or will the new generation evolve some thought undreamed of, some new and happier guess at the great central truth which for ever allures and for ever eludes our grasp?" *Quien Sabe?* "Science" has no answers to these questions.

### CURIOSITIES.

#### NEWSPAPER HEADLINES.

The newspaper headline of the twentieth century is also a matter of moment to engage our attention, although we are already as busy as a farmer boy at a three-ring circus keeping track of what the incoming cycle has to present. How will the newspaper headline develop? The last days of the old century brought forth a three-decker with a parenthesis in it. The parenthesis allowed the editor to make two statements very loud, and one in an undertone, such as:

JAMES B. SMITH KILLS

(With a Rusty Handsaw)

HIS NEWLY WED WIFE.

Any one can realize the beauties of this form of headline, which furnishes the long-denied opportunity of getting the more important facts into the heading. In this we see that if it were not for the novelty offered of a rusty handsaw, many people might skip the item entirely, thinking it only an ordinary case of connubial incompatibility. The new headline is an improvement over the old ones, so familiar in the New York press, namely: "With Corns, Ida Withers Walks a Hundred Miles," or "Beautiful, She Eats Frankfurters." This jerky style of headline was all the go until the parenthetical style knocked it out. Now, Alfred Harmsworth, the phenomenal British success in journalism, comes to our shores and says that we have too much headline altogether. What does he propose?

### THE STAGE.

The editor of the *Mirror* (No. 50), in a characteristic criticism of "Lost River," a new redhot melodrama seen last week in this city, says: "You mustn't miss 'Lost River.' It's more fun than a combination of a progressive euchre, a foot ball game, a donkey-party, a populist meeting, a Sam Jones revival, a wrestling match, a swell wedding, a schuetzenfest, a horse race and a street car strike."

#### NEW BOOKS AT B. HERDER'S, 17 S. Broadway.

Guerra, Canon A. The Confessor after the Heart of Jesus. Net..... .75  
Poland, Wm. J. True Pedagogics and False Ethics. Morality can not be taught without Religion. Paper. Net. .15  
Blosius, Book of Spiritual Instruction. Net..... .75  
Camm, Dom Bede, O. S. B. A Day in the Cloister. Net..... 1.60

Belloc, Madam. The Flowing Tide. Net. 1.60  
Groenings, Rev. Jas., S. J. The History of the Passion of Our Lord. Net.. 1.25  
Bossuet, Jacques. The Sermon on the Mount..... 1.00  
Cox, Rev. Thos. E. The Pillar and Ground of the Truth. Lenten Lectures on the True Church..... 1.00  
Eagan, M. B. Guy's Fortune..... 1.00  
Fouard, Abbe. The Last Years of St. Paul..... 2.00  
Guggenberger, Rev. A., S. J. A General History of the Christian Era. Vol. I. The Papacy and the Empire... 1.50  
Thurston, Rev. H., S. J. The Holy Year of Jubilee. Illustrated. Net. 3.25  
Aiken, Chas. Francis. The Dhamma of Gotama the Buddha and the Gospel of Jesus the Christ. Net..... 1.50  
Andreis. Life of the Very Rev. Felix de. First Superior of the Congr. of the Mission in the U. S. and Vicar-General of Upper Louisiana. Net.. 1.25  
Bougand, Msgr. Emile. The Divinity of Christ. Net..... 1.00  
Salas, Rev. Don Andre de. The Influence of Catholicism on the Sciences and on the Arts. From the Spanish by Mariano Monteiro. Net..... 1.25  
Thein, Rev. John. The Bible and Rationalism or Answer to Difficulties in the Book of Moses. Part I. Net. 1.00  
(A new edition of "Answer to Difficulties of the Bible," complete in four volumes.)  
Brownson, Orestes A. Latter Life from 1856 to 1876. By Hy. F. Brownson. 3.00  
Coppee, Francois. Happy Suffering (La Bonne Souffrance). Net..... 1.35  
Exposition of Christian Doctrine. Part III. Worship. Net..... 2.25  
Kelly, Rev. W. J. Happiness: Its pursuit and attainment. Net..... 1.25

#### EMIL FREI ART GLASS CO.

Munich Antique Figure Windows for Churches a specialty. All kinds of Painted and ..... Stained Glass..... Sketches and estimates furnished free of charge. All work guaranteed to be water proof. 304 TEMPLE BLDG., - ST. LOUIS, MO.

#### W. KLOER, CHURCH DECORATOR.

916-18 ALLEN AVE.  
ST. LOUIS, MO.

References:—St. Peter & Paul's, (St. Louis; St. Peter's Chicago; St. Elizabeth's, Denver; St. Mary's, Marystown, Minn.; St. Peter's, Jefferson City, Mo.; St. Joseph's, Memphis, Tenn.; St. Nicholas', Aurora, Ill.; All Saints', St. Peter's, Mo.; St. Francis' Church, Humphrey, Neb.; St. Bonaventure's Church, Columbus, Neb.; Chapel of St. Joseph's College, Teutopolis Ill., and many others

...I also Furnish Sceneries for Stages...

#### VICTOR J. KLUTHO, ARCHITECT AND SUPERINTENDENT.

Pastors intending to build Churches, Schools, Parochial Residences, etc., will find it in their interest to communicate with me....  
Room 306 Benoist Building.  
N. E. Cor. 9th and Pine. ST. LOUIS, MO.  
Illinois Licensed Architect.

#### JOS. CONRADI



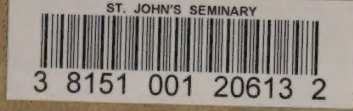
Architect and  
Sculptor...

Churches, Marble Altars,  
Communion Railings,  
Pulpits, Statues and all  
Plastic Works of Christian  
Art.

Rooms 307 and 308  
Burlington Bldg.,  
810 Olive Street.  
Works: 3420 Thomas Street.







LIBRARY  
ST. JOHN'S SEMINARY  
BRIGHTON, MASS



